

The Tragedy of Karbala

IN

THE LIGHT OF HISTORY

ORIGINALLY WRITTEN

BY

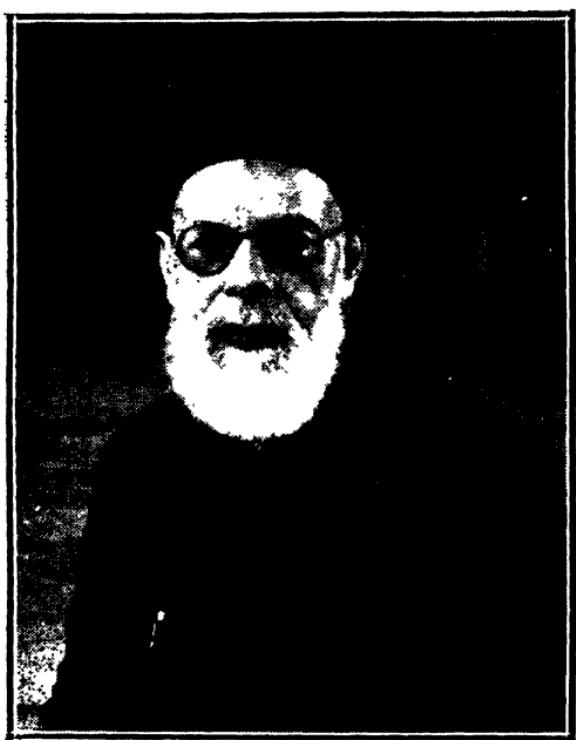
**His Holy Eminence Maulana Syed Ahmad Saheb
Qibla, Allamah - i - Hindi.**

TRANSLATED BY

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PUBLISHED BY
THE ISLAMIC UNION,
LUCKNOW (INDIA).



**Khan Bahadur Haji Syed Inayat Husain, Karbalai,
Mashhedi Moqaddasi, Retired Dy. Collector.**

THIS PAMPHLET
IS
MOST RESPECTFULLY
DEDICATED
TO
Khan Bahadur Haji Syed Inayat Husain
OF
CAWNPORE (INDIA)
BY
HIS HUMBLE ADMIRER
"THE ISLAMIC UNION."





**Prof. Mirza Ashiq Husain. M.A., L.T., Hon. Secretary
of Islamic Union and the Translator of this pamphlet.**

P R E F A C E ..

The present pamphlet aims at fulfilling a great need of treating the subject of the Tragedy of Karbala from the purely historical point of view in a concise manner. It is believed that this small publication will interest brethren in Islam as well as non-muslims; in as much as it contains a very brief historical account, based on all the authentic sources available of the supremest self-sacrifice on the altar of truth and righteousness, that ever happened under the sun.

This publication has been designed by the "Darul Tabligh", which in addition to its publicity department has recently established an association under the guidance and general supervision of His Holiness Allamah-i-Hindi Saheb who is its President. The association is called the "Islamic Union" and some of its most noteworthy objects are as follows :—

1. To induce the educated to write and deliver discourses on different phases of Islam.
2. To discuss different aspects of some of the important social ethical, economic and cultural problems of Islam and to make researches thereon.
3. To inculcate religious tolerance and to promote co-operation with members of other communities and religions.
4. To promote culture and enlightenment and to prepare and educate members of the Union for addressing *majlis* i. e., mourning assemblies.

The object of the Union is to introduce to the educated persons the religious and ethical aspects of Islam and to make it popular among the English knowing public. For this reason a nominal fee of

Re. 1/- is charged per annum for the membership of the Union; so that the rich and the poor alike may draw equal benefit out of it.

In these days of religious propaganda with objects of political nature and self-aggrandisement pursued vigorously by diverse races and communities it is needless to mention that we for our existence also require to strengthen and fortify Islam against its adverse critics and assailants. This being our primary aim, underlying all our activities, some of which have been set forth above, we fervently appeal to our brethren to help the Union. The publication of our booklets which are ready for print and cannot be sent to the press because of the want of proper funds is possible only when due support comes from the generous patrons and members of the Union. The importance of the publication of these booklets and other literature necessary to advocate and propagate our cause need not be emphasised here as the readers themselves would realise the necessity thereof.

MIRZA ASHIQ HUSAIN, M.A., L.T.,
Deorhi Aghamir, Lucknow,
June 28, 1935.

Hony. Secretary,
Islamic Union.

Events leading to the Tragedy of Karbala

Imam Husain—

A devotee of God and Islam, the lover of Muslims, the beloved of God and His Prophet, the grandson of Mohammed, the son of Ali and Fatima, the upholder of truth and righteousness, an unsurpassable model of patience and endurance, the mirror of the Prophet's virtues and excellence, the saviour of God's religion, the leader of the heroes of Karbala, and last but not the least the much oppressed Husain was born on Friday, the 3rd of Shaban, in the 4th year of the Hijrah at Medina and was slain on the 10th of Moharram, the 61st of the Hijrah at the age of about 57 in the arid and desolate plain of Karbala with his kinsmen and friends after suffering for three days and nights the pangs and pinch of hunger and thirst. Except those who possess some knowledge of history, any one else hardly knows why Husain (may God's peace be on his soul) was martyred with such savageness and who were responsible for the perpetration of this brutal and inhuman act.

Genealogical table of Imam Husain—

To bring to light the facts connected with the great martyrdom, it is essential to trace Imam Husain's pedigree which would make manifest the causes of the colossal tragedy. While looking into the table given in the next page it is essential to bear in mind that the descendants of Ghalib down to Abdullah, the son of Abdur Muttalib and also Abu Talib believed in the oneness of God and practised the religion founded by Abraham. The rest were idol-worshippers and polytheists. The Caliphs succeeding the Prophet were also polytheists. It was long before they believed in the religion preached by the Prophet and embraced Islam.

Notes.—(1) Sad the son of Waqqas and Omar. Aas were the ancestors of Abdul Rahman, the son of Auf.

(2) Khalid, the son of Walid, belonged to this branch.

(3) Ancestors of Abbeside Caliphs.

(4) The Hashimites and other Arabs refused to acknowledge Omyya as the son of Abdul Shams. His real name was Zakwan who was a slave. He was, therefore, contemptuously called Omyya, mother's son.

(*Vide* Isabah, Samaratul Auraq and Kamil Ibn Aseer) On this ground the Hashimites did not include the Omyyads in their stock.

(5) His mother is well known as Hinda the liver-devourer. She committed adultery with an Abyssinian slave and as recompense it was agreed that the same slave would tear open the corpse of Hamza, the Prophet's uncle, in the battle of Ohad and would take out his liver for her. When she received the liver from the slave she chewed it with a sense of satisfaction.

(6) In accordance with the evidence of Imam Husain, Ziad was the son of Tammiah who was the son of Abd Saqif who was included under political needs by Moawiya among his kinsmen. After the martyrodom of Imam Husain, Yazid also called him Ibn Marjana (Marjana's son) and cursed him (*vide*, Al Imamat-Wal-

Hereditary hostility with the Prophet's descendants, its causes and results, the battle of Karbala :—

As Imam Husain descended from an illustrious ancestry, he alone was made a victim of all kinds of animosities. When left alone, he was marked out as an object to satiate the ancient grudge borne against his ancestors. Imam Husain also offered himself cheerfully and willingly for and on behalf of his forefathers and by virtue of his supreme self-sacrifice immortalised himself as the great hero of the world.

Let us now see in brief the causes of hostility against Imam Husain.

1. The tribe of Teem, Adis and Omyyads bore an unmitigated grudge against the Hashimites. They had formed a formidable alliance against the Hashimites. Abu Bakr belonged to the Teem tribe. Omar came of the Adi and Osman descended from the Omyyad. After their conversion to Islam the Prophet did not break this union on the occasion of the oath of allegiance at Rizwan. He established fraternal relation between Abu Bakr and Omar and between Osman and Abdul Rahman Ibn Auf (Caliph maker). These tribes remained closely cemented together even after embracing Islam.

One of the causes of their enmity against the Hashimites may be found in the fact that Sakhar, the grandfather of Abu Bakr on the instigation of Omyya slew a jew, a neighbour of Abdul Muttalib, in order to

seize the riches of his victim. Omyya gave him shelter. Abdul Muttalib was tracing the murderer for about a year. Eventually he was detected. Omyya was forced to deliver Sakhar who according to the rules and practice of Hedjaz had to pay a heavy indemnity to the nephew of the deceased. Sakhar was exiled for 10 years.

2. Abdul Muttalib was in possession of great wealth and enjoyed the government and trusteeship of the Ka'ba. This excited the jealousy of all the tribes in Arabia. The power, wealth and the trusteeship were transferred from Abdul Muttalib to Abu Talib through inheritance. Consequently Ali (may God's peace be on him) was also made an object of their hatred and hostility. The powers and offices held by Abu Talib were as follows :--

The trusteeship of the Ka'ba, acting as a host of Hajis (Wiqadah), the supplier of water to the Hajis (Saqaya), the settler of all tribal disputes (Quzat) and the commander of the Muslim Armies. Imam Husain was the rightful heir to all these offices.

3. Naufal, the uncle of Abdul Muttalib and the ancestor of Osman, seized the immovable property of his nephew, Abdul Muttalib, who appealed to his maternal uncle at Medina for help. Accordingly he came with 80 of his followers and recovering by force that property from Naufal made it over to Abdul Muttalib.

4. Abdul Muttalib in his revelation came to know

of Zam-Zam well that had disappeared long ago. He found out the well and the Omyyads made an onrush for claiming their own share, but all were vanquished.

5. Being tired of Omyyad's aggressiveness and encroachment Abdul Muttalib formed an alliance with Bani Jaraham, a powerful and strong tribe. This alliance fanned all the more the flames of Omyyad's jealousy and enmity.

6. Historians are aware that the Arabs possessed a keen sense of honour and pride in their family and pedigree. They vied with each other in their family excellencies. Accordingly the Hashimites did not consider the tribes of Adi, Teem, and Omyya as their equals and did not include them among that of Qoraish. Consequently all of them regarded the Hashimites with bitter hatred. At last God had to refer in the holy Quran (wa-nazana mafi sudoorehim min ghillin) to those enmities in which are included the bitternesses and differences between Hazrat Ali on the one hand, and Abu Bakr, Hazrat Omar and Hazrat Osman on the other. It is so, because Hazrat Ali was the chief of the Hashimites, Hazrat Abu Bakr was the leader of the Teemides, Hazrat Omar was the chief of the Adis and Hazrat Osman belonged to the Omyyads (Izalatul Khifa, Shah Waliullah, Mohaddis of Delhi, P. 401).

7. Hazrat Ali had to put to the sword the members of the aforesaid tribes and also the blood relations of the

three Caliphs in upholding Islam. *Viz.*, Omar Ibn Kaab, Yazid Ibn Tamim and Osman and Malik belonging to the Teem tribe, the near relations of Abu Bakr and Talha, were slain by Ali.

Abul Aas, son of Qais, Omar son of Husham, Husham son of Omyya were all near relations of Hazrat Omar. They were also slain by Hazrat Ali.

The near relations of Osman, *viz.*, Moaviya, son of Mughira and Aas, son of Saeed, (the son of Aas and the grandson of Omyya) were also killed.

Hanzala, the maternal uncle of Moaviya, Ibn Atba, Amir son of Abdulla, Shiba, brother of the maternal grand father of Amir Moaviya, were all close relations of Osman and Amir Moaviya. They were all slain in one or the other battle fought by the Prophet in defence of Islam.

It was, therefore, the spirit of retaliation on the part of the descendants of the slain that did not give a moment's rest to the Prophet and Ali and prepared Hind to chew the liver of Hamza, the Prophet's uncle. For these very slain of Badr Yazid was reciting an elegy at the time when the head of Imam Husain contained in a pail was lying beside his throne. He was loudly repeating these words :-

"Would that our ancestors, slain in the battle of Badr, might see today how on their behalf I wreaked the vengeance and how I got the chosen of the Hashimites slain."

8. After the death of Mohammad (Divine blessings be on his soul), Hazrat Ali hoped to be acknowledged as his first successor and Caliph, because he was both a cousin of the Prophet and his son-in-law. He had commanded armies in all battles and the rest of the emigrants and helpers had remained under his subjection. He also paid off the debts of the Prophet. The Prophet had repeatedly borne testimony to his learning, heroism and purity of morals. He had also declared Ali as his successor on various occasions (*vide* Sharah Nahjul Balagha, Ibn Abil Hadid, Sahih Tirmizi, Lecture on Mohammanan Law by Amir Ali, P. 34, Note 2, and the well-known judgment delivered in the appeal filed against the decision of Justice Arnold).

Unexpectedly Ali was deprived of his right of succession due to the election of Saqifa; but he would ceaselessly and consistently assert his right in the Darbar of the Caliph and inspite of all force employed against him he would not tender his allegiance to any of the three Caliphs succeeding Mohammad (God's peace be on his soul). In the battles of Jamal and Siffin he and his relations always declared that he never tendered allegiance. He refused to adhere to the practices of the Caliphs when asked to do so during the Caliphate of the third Caliph. When after the assassination of Osman he was proposed to be installed to the throne of the Caliphate on condition of his adherence to the Seerat (practices) of the Caliphs,

be refused to do so. Fatimah, the daughter of the Prophet, did not tender him her allegiance till her last breath. She was so displeased with the first and second Caliphs that she never talked to them. In brief Hazrat Ali and after him Imam Hasan and Imam Husain considerd themselves to be rightful Caliphs and successors to the Prophet; and their followers together with all the Hashimites considered their claim to the Caliphate as just and valid. Due to their convictions and faith they had to undergo all kinds of hardship and persecution. These differences were so acute and deep-rooted that they are still found to exist among the followers of the two sects. These differences sometimes take a serious turn and assume a very strained character.

Osman's policy proved fatal to himself. During his Caliphate he lavishly gave away all the silver and gold of the Royal Treasury to the members of his family. He appointed to almost all the high offices of the state men of his own family. This led to great agitation heart-burning and general discontent resulting in his assassination. But the affairs did not end here and the family of the Prophet fell a victim to the persecution of the Omyyads who had attained great power and pelf. The Hashimites were involved in great misery and poverty. The greed for power and wealth coupled with hereditary grudge led to the complete annihilation of the descendants of the Prophet.

Why no one helped Imam Husain and why the followers of the Prophet ruthlessly massacred his survivors can be brought home by a glance at the pages of history.

(1) Immediately after the death of the Prophet, Ali. (God's peace be on his soul) was deprived of the Caliphate and was forced to keep to the four walls of the house. The Caliphate passed into the hands of others. Naturally, therefore, a vigorous propaganda was set afoot since the moment the Prophet left the world and the practices observed by the Caliphs got a quick and wide currency. None was there to introduce the descendants of the Prophet and Ali (God's peace be on his soul) with their righteous life and sound Canons to the newly conquered territories. The Caliphate passed into the hands of those whose chief motto was to differ from the administrative principles of Ali. They had made Islam a religion of sword and conquest. The Bedouins of Arabia who had never seen silver and gold, always rushed to attack the weaker and the ill-defended countries for spoil.

On the contrary the principles followed by Ali were based on complete selflessness and rectitude. Aqil, his blind brother, being tired of hunger and hardship, asks for a little more of wheat than his due. Ali first puts out the light in Baitul Mal (Public Treasury), and then listens to the woeful story of his brother. His request

is penalised by Ali who brands Aqil with hot iron. All the Hashimites are struggling in the midst of poverty and starvation but their hero and leader, the embodiment of justice, peace and patience, does not permit them to draw their swords and does not agree to associate Islam with conquest and hostile warfare.

(2) The world does not go with the moneyless. Ali, and his children suffer from the pangs of starvation and the coffers of the leaders of the Caliphate are full to the brim. Abu Bakr enjoyed an allowance of five hundred Dirhams per mensem from the Royal Treasury (*Tarikhul Khulafa*). Osman left after his death 1,50,000 gold coins and one million Dirhams together with landed property worth one lac of Dirhams. Besides, immovable property of considerable value including horses, camels, sheep and goats, together with a number of slaves, both male and female (*vide Morawwajul Zahab Masudi*) formed a part of his legacy. Ayesha used to draw an allowance of 12 thousand Dirhams annually (*vide Mustadrak, Hakim*). When Zuber died, one part of his property was valued at fifty thousand gold coins. Besides this, there were one thousand horses and one thousand woman slaves. He possessed magnificent palaces at Basra, Yaman, Kufa, Alexandria (*Morawwajul Zahab Masudi*) Talha enjoyed an income of one thousand gold coins daily and the revenue drawn from Sarat far exceeded this sum. He owned a magnificent palace at Kufa and one at Medina,

both made of *sal* wood (Morawwajul Zahab). Abdul Rahman, son of Auf, the Caliph maker, possessed one thousand horses, one thousand camels and ten thousand goats. One fourth of his inheritance was valued at 84,000 Dirhams (Morawwajul Zahab).

The wealth possessed by Zaid, son of Sabit was estimated at one lac gold coins together with bricks of silver and gold which were divided after his death among his heirs. (Morawwajul Zahab). Saad, son of Wiqas, owned a grand two-storeyed palace at Aqiq. Yola, son of Monabbeh, left after his death fifty thousand gold coins and the property worth three lacs of Dirhams. Omar sanctioned a salary of 12 thousand gold coins annually for Moawiyah, the governer of Syria. Then he founded the system of Jagir by seizing the property of Zimmis (Infidels subject to the Muslim government) with the sanction of the third Caliph (Ibn Asakir). When Abu Zar Ghifari saw his splendid castle in Syria, he admonished him on the reckless extravagance of public money for which act he was punished by Osman with exile. By the Caliph's order Abu Zar was confined in Rabza, a desolate place where he ultimately died in a state of loneliness. (*Vide* Kamil Ibn Aseer).

The third Caliph, made a gift of the garden of Fidak to Marwan, his brother-in-law (Tabari) and bestowed upon him the whole of the 'Khums' yielded by Africa (Waqidi and Istiab). He also gave one lac of

Dirhams to his son-in-law, Haris, the son of Hakan (Tabari) and made a free gift of Mahroz, the bazaar of Medina, to Marwan's brother (Mahazirat Raghib Asfahani). He paid four thousand Dirhams from Baitul Mal to Abdulla, the son of Khalid and the grandson of Aseed (Moarif Ibn Qaitiba). In brief the Royal Treasury was completely exhausted by Osman and was given away by him to his relatives all of whom enjoyed life in great opulence (Sawaiq Mohriqah Tarikhul Khulfa). As it was, wealth and power were drawn against poverty and misery and in this struggle between pelf and penury how could the latter succeed. Consequently few would possibly side with the descendants of the Prophet, quitting the shrine of luxury and rank.

3. High officers and governors of the provinces under Muslim rule were recruited from the ranks of those who were hereditary enemies of the Prophet's family. Khalid, the son of Walid was made governor of Egypt. Omar Aas was the Prime Minister of Muawiah. Marwan was the Prime Minister of Osman. Walid held the charge of Kufah. Muawiah held the governorship of Syria since the Caliphate of Omar. Muawiah had appointed Marwan to the high post of a Qazi. Abu Huryra sometimes held the charge of Bahrein and sometimes that of Medina. Ibn Ziad was appointed governor of Basrah and Kufah. Evidently the people, quitting the state officers, could not stand by the poor

and the powerless. In the midst of state munificence for one section of people and repression for another, none could vouchsafe the cause, though unimpeachably noble and righteous, of the divinely inspired folk. Farazdaq, the poet, had fully realised the situation. When Imam Husain asked him to give some idea of the situation of Kufah, he remarked, "The hearts of the people are with you ; but their swords are with Yazid."

4. Basrah, Kufah and Egypt were consolidated by them and contained people who held either civil offices or belonged to military ranks. Basrah was peopled in 16 A. H., by Ateeba, the son of Ghizwan, in compliance with the orders of the first Caliph and was made one of the most important military stations. A few months after, Saad, son of Wiqas, the conqueror of Iraq, peopled Kufah in compliance with Omar's orders. Omar Aas established a colony, named Qutat in Egypt in 18 A. H. It is, therefore, noticeable that the population of Basrah, Kufah and Egypt consisted of the tribes who owed no obligation to the descendants of the Prophet. They worshipped the leaders of the Caliphate like idols and possessed no knowledge whatsoever of the principles of Ali's life and his erudition. They were equally ignorant of Ali's descendants ; and under the pernicious influence of their governors, tightened by their steel-frame policy, they considered the enmity against the descendants of the Prophet as religiously incumbent upon themselves.

The inhabitants of Syria had not even heard their names. They knew no one else except their conquerors and the Caliph, and regarded none as a close relative of the Prophet except Muawiah.

ANECDOSE :—In a certain assembly of the Syrians there was a discussion about Ali's identity. Every one of them was expressing his own opinion when there appeared an old man who was requested to throw some light on the point in dispute. "Yes," said the old man, "I know Ali full well. He was the father of Fatima and the son of Aiyesha. He stole camels in Mecca to sell them at Medina. He was killed in the battle of Ohad while fighting with the Prophet (Morawwajul Zehab Masudi).

DOUBT REMOVED :—Admittedly the people had become familiar with Ali and his children in Basrah and Kufah during his Caliphate. But the general recognition of Ali and his virtues was impossible during the short time occupied by the battles of Jamal, Nahrawan, and Siffin. Those few who had been benefited by the preaching and practical life of Ali were all thrown in prison after truce being concluded between Imam Hasan and Muawiah on account of the latter's persecution. Muawiah had spent untold money in getting fabricated thousands of the Prophet's sayings that disparaged the Prophet's family and exalted the Sihaba (Prophet's companions). The Imams of the mosques and public

speakers were strictly ordered to give the widest possible currency to the so-called sayings all over the land under Muslim sway. Sumra was awarded four lac Dirhams from the Royal Treasury for fabricating only one Hadith, the saying of the Prophet, in disparagement of Ali (God's peace be on him). Cf. Morawwajul Zehab Masudi. Abu Huryra received no less than two lacs of Dirhams for inventing one Hadith undermining Ali and his virtues. (Sharah-i-Nahjul Balagha Ibne Abu Hadid). For years, the so-called catch-penny priestly orators considered it their duty to libel Ali on the pulpit. In presence of so firmly organised and vigorously pursued Omayyide propaganda against Ali, the mentality of the unlettered and barbarous Arabs was inevitably and immeasurably affected.

6. The general public was incited against Ali who was falsely and cunningly represented to have been a leagued assassin of Osman, the successor and son-in-law of the Prophet. The fingers of Bibi Naela, the wife of Osman and the blood-stained garment of the Caliph was daily placed on the wooden pedestal when ten thousand Syrians would smite their breasts and lament his death. In the battles of Jamal and Siffin the Arabs were assured that Ali and his adherents were, God forbid, the rebels against Islam and the slayers of Osman, the then Caliph. It was not all. Even in the plain of Karbala the Syrians would call themselves

Shiahs (friends) of Osman and would say that they had come in vengeance of Osman's blood shed by Ali and his adherents. This fact is brought home to us by Ibne Ziad's letter addressed to Omar Saad at Karbala to the effect that water should be denied to Husain, (God's peace be on his soul) his adherents and companions just as Osman was slain thirsty. The heads of the martyrs of Karbala and the prisoners of the Prophet's family were declared on their way to Kufah, as those belonging to rebels against the then Caliph. Under these circumstances who could possibly have any sympathy with Imam Husain. Even the companions of the Prophet abstained from rendering any assistance to him, for which error of omission they had been subjected to infinite suffering when Mecca and Medina were sacked. It is inconceivable how the oath of allegiance tendered to Ali was justifiable, if the charge of assassinating Osman was levelled against him. In case the charge be false, the verdict of the Quoran awaits those who caused the massacre of Muslims and the Prophet's companions on a false pretext. But, if the oath of allegiance tendered to Ali (Divine peace be on his soul) was the result of some misunderstanding or ignorance, why after his death his son, Imam Hasan, was unanimously acknowledged by the whole of the Muslim world to be the Caliph and his rightful successor. Again, when after his father's death, Imam Hasan was acknowledged

to be the rightful Caliph, why did they not uphold his cause and why did they agree to a compromise between Muawiah and Imam Hasan ? Even if the compromise had been made, why did they not penalise the murderer of Imam Hasan, which was obligatory after the said compromise. The whole of Basrah, Kufah and Syria was ransacked to find out Osman's murderers, but nobody moved to track the murderer of Imam Hasan. In this state of affairs the motive with which Imam Husain was advised to stay at Madina is beyond comprehension. A student of history can hardly lose sight of such important facts.

Immediate causes of the battle of Karbala—

The Omayyad became stronger and more powerful, and gradually conquered the heart and soul of the Arabs. There was none to impede the advancing tide of gross materialism and low sensuality except Imam Husain, the strongest scion of the house of the Prophet. The Omayyads were rolling in silver and gold. Voluptuousness and free indulgence in wine and women were the order of the day. The tenets of religion and a life of piety had been completely discarded and the Imam of prayers performed holy service heavily drunk. Even slave girls were sent to the mosque to act as Imam in prayers. Gambling was very common. These incestuous profligates did not spare even their mothers, sisters and daughters in seeking to satiate their carnal desires.

There was no discrimination, whatsoever, between right and wrong. In this state of affairs an order is received by Walid, the governor of Medina to force Imam Husain to tender an oath of allegiance to Yazid and in case of his refusal to cut off his head (Tabari).

Husain's Journey : What course was open to Imam Husain, the oppressed and the deserted ; but heroic, self-respecting and truthful, except to lay down his life in defending God's religion. He clearly and firmly said, "If Mohammed's religion cannot stand without my blood, O swords make an end of me," And at the time of the last onslaught in Karbala he declared, "Death is a thousand times preferable to a life of dishonour and disgrace. (Allegiance to Yazid, a drunken despot is, doubtless, equivalent to indignity and dishonour). And it is easier to endure every disgrace, ignominy and insult (such as caused by the barbarous and inhuman race of men at Karbala) for Husain, the courageous and the firm-minded defender of the faith, than to pave his way to hell." This was the secret of Husain's martyrdom.

He came out from Medina with his children and relatives. He first sent his cousin, Muslim, son of Aqeel, to Kufah and without waiting to hear from him, he left the mausoleum of the Prophet for fear of being killed or imprisoned and reached Mecca. There, too, Yazid's men had arrived. In order to avoid the

desecration of the shrine of Kaabah through bloodshed he was compelled to change Haj for Amra and to start for Kufah on the 8th of Zilhijjah, 60 A. H. History informs us that the journey undertaken by Imam Husain was not made through those routes which were generally followed by the caravans ; but there is nothing on record to ascertain definitely the route adopted by Imam Husain with the exception of a few halting places. It is, therefore, undeniable that if any route be fixed up, it would be a product of mere fancy.

N. B.—Kufah is situated at 32° latitude and $44\frac{1}{2}^{\circ}$ longitude. Karbala is situated at $32\cdot6^{\circ}$ latitude and 44° longitude. Karbala is at the distance of 59 miles from Baghdad and 33 miles from Kufah. Iraq extends from Abadan to Mosul in length and from Qadisia to Halwan in breadth. The Euphrates and the Tigris are about 1800 and 1200 miles long respectively. (According to a book on Geography published in Turkey.) The Euphrates rises from a mountain in Armenia and falls into the Persian Gulf and Tigris also has its source in the same region and joins the former. This geographical information is based on old books and it is to be remembered that political divisions as well as natural boundaries change from time to time.

Death of Muslim :—Muslim was martyred under the orders of Ibne Ziad, the Governor of Kufah, by being thrown down from the top of the Royal palace. Hani

also met the same fate. Their heads were cut off and sent to Syria.

Arrival of Imam Husain at Karbala :—Imam Husain reached Karbala with his family including women and children on Muharram 2, 61 A. H. after crossing the burning desert of Arabia, and the next day Omar Saad, the Commander of Yazid's army reached Karbala at the head of four thousand cavalry. He got Husain's camp unpitched from the bank of the Euphrates. It was then set up at a considerable distance from the river. He himself remained on the other side of the river towards the east. Ibne Ziad after despatching all the available troops from Kufah started towards Karbala and set up his camp at Nukhela, at a distance of about 18 miles from Karbala towards Syria. Water was disallowed to Imam Husain and his children with effect from the 7th of Muharram. According to Abi Mikhraf Yazid's army numbered on the 9th of Muharram as high as 1,20,000 and Husain's army consisted of one thousand cavalry and one hundred infantry. But in the night preceding his martyrdom he granted an option to his followers to go away. Those heroic and dauntless men who refused to quit the perilous post and stood by him to the last have been estimated at one hundred and forty-five at the most. The following is the list of the officers of Yazid's army with the number they commanded :—

S. No.	Officer's Name.	Number Commanded.
1	Omar Ibn Saad, son of Waqqas	4000 Cavalry
2	Ibn Naufil	1000 ,,
3	Abi Qadr Bahili.	9000 ,,
4	Awar Aslami	4000 ,, To blockade the passage to the Euphrates.
5	Dured, slave to Omar Saad	Flag bearer
6	Shimr, son of Ziljaushan	Commanded the left flank.
7	Sheesh, son of Rabai.	4000 Cavalry.
8	Amir, son of Sarima-i-Teemi	6000 ,,
9	Abdul Rahman, son of Busra-i-Jofi.	Acted as a spy.
10	Urwa, son of Qais Ahmasi	A cavalry officer
11	Zubedi	500 Cavalry guarded the Euphrates.
12	Mohkam, son of Tufel	2000 Cavalry
13	Omar, son of Hajjaj	Commanded the right flank.
14	Tariq, son of Abi Zibyan	Escorted the prisoners and took the heads of the martyrs from Kufah to Syria.
15	Zuhyr, son of Qais	Do.
16	Bishr, son of Malik	Do.
17	Abu Barda, son of Auf Azadi	Do.

18 Khuli, son of Yazid Asbahi Set the head of Imam Husain on the spear point.

19 Hur, son of Yazid Riyahi. Commanded one thousand cavalry and checked Husain in his march towards Kufah, but eventually sacrificed his life for the Imam.

20 Hajar, son of Abhur, 4000 Cavalry.

21 Ishac, son of Hashwa 2000 ,,

22 Azraq Shami 400 ,,, guarded the Euphrates.

There is a great divergence of opinion with regard to the names and number of the martyrs of Karbala. Seventy-two is the well-known number; but 84 names are given below in accordance with the generality of opinion. The night preceding the 10th of Muharram was entirely devoted by Imam Husain to prayer and communion with God. The battle commenced soon after the morning prayer on the 10th of Muharram. When Husain's baby aged 6 months too was dead, Shimrended the life of Imam Husain, and cutting off his head set it on the spear point. Husain's tents were set on fire and thus ruthlessly were butchered the descendants of the Prophet. The list of the martyrs of Karbala is as follows :—

Serial No.	Name.	Father's name.	Slayer's name.
1	Imam Husain.	Ali.	Shimar Ibne Ziljaushan Zabbabi
2	Ali Akbar.	Imam Husain.	1. Murra Bine Munqiz Bine Nauman Abdi
3	Ali Asghar.	Do.	2. Hasin Ibne Namir.
4	Abdullah.	Ali.	Hurmula Bine Kahil Asadi
5	Abul Fazli	Do.	Hani Ibne Subet-i-Hizrami
6	Abbas.	Do.	1. Yazid Ibne Waqqar Johanni
7	Jafar.	Do.	2. Hakim Ibne Tufail Tai
8	Osman.	Do.	Hani Ibne Subet-i-Hizrami Khuli Ibne Yazid Asbahi ladi Ibani Darimi
9	Mohammad.	Do.	Iadi Darimi
10	Abu Bakr.	Imam Hasan.	Abdulla Ibne Aqbai Chunvi
11	Abdullah.	Do.	Hurmula Bine Kahil Asadi
12	Qasim.	Do.	Omar Ibne Saad Bine Orwa Bine Nufail Azadi
13	Aun.	Abdullah Ibne Jafar Tayyar.	Abdulla Ibne Qutba Bine Hani
14	Jafar.	Aqeel.	Bishr Ibne Khut Hamadani
15	Mohammad.	Abdullah Ibne Jafar Tayyar.	Amir Ibne Sahle Tamimi
	Abdur Rahman.	Aqeel.	Omar Ibne Sabih-i-Saidayi

16	Abi Abdullah.	Muslim Ibne Aqeel.	Omar Ibne Sabih-i-Saidavi
17	Mohammad	Abu Said Ibne Aqeel.	Luqit Ibne Nashir Johann!
18	Sulaiman.	Slave to Imam Husain.	Not known
19	Munjeh.	Do.	
20	Muslim.	Ausaja-i-Asadi.	
21	Saad.	Abdullah Hanafi.	1. Abdullah "Zabbabi
22	Bishr.	Omar Ibne Hizrami.	2. Abdullah Bine Khashkara-i-Bijl
23	Ali Yazid.	Hasin Hamadani.	
24	Omar.	Kaab Ansari.	
25	Naim.	Ijlan Ansari	
26	Zuher.	Qain-i-Bijali	
27	Omar	Qurtai Ansari.	
28	Habib.	Mazahir Asadi.	
29	Hur.	Yazid Riahi.	
30	Abdullah.	Omair Kalbi.	
31	Hilal.	Nafai Bijli-e-Marwadi.	
32	Anas.	Kahlil Asadi.	
33	Qais.	Mashar-i-Saidawi.	
34	Abdullah.	Orwa Ibne Hirraq-i-Ghifari.	
35	Abdur Rahman.	Do.	
36	Jaun.	Slave to Abuzar Ghifari.	
37	Shabib.	Abdullah Naishali.	
38	Hajjaj.	Zaid-e-Sadi.	
39	Karaus.	Zuhair Salabi.	
40	Qasit.	Do.	

Serial No.	Name.	Father's name.	Slayer's name.	Not known
41	Kanana.	Ateeq.	" "	
42	Kharghana.	Malik.	"	
43	Omar.	Zabee-i-Zabai.	"	
44	Yazid.	Subete-Qaisi.	"	
45	Abdullah.	Yazid Ibne Subet Qaisi.	"	
46	Amir.	Muslim.	"	
47	Qenab.	Omarin-Namari.	"	
48	Maula Amir.	Muslim	"	
49	Saif.	Malik.	"	
50	Zuhair.	Bishre-Khasami.	"	
51	Zaid.	Meqal Jofi.	"	
52	Hajjaj.	Masruq Jofi.	"	
53	Masud.	Hajjaj.	"	
54	Yusr.	Masud Ibne Hajjaj.	"	
55	Majma.	Abdullah Aedi.	"	
56	Ammar.	Hassan Ibne Khurej Tai	"	
57	Haifyan.	Harris Salmani Azadi.	"	
58	Jundub.	Haizar Khulani.	"	
59	Cmair.	Khalid Saidavi.	"	
60	Saeed.	Slave to Omar Ibne Khalid.	"	

			Not known
61	Yazid.	Ziad Ibne Mazahir Kindi.	
62	Howi.	Malik Saneei.	"
63	Zahir.	Slave to Omar Ibne Humuq Khuzai.	"
64	Hubaba.	Ali Ibne Shaibani.	"
65	Salim.	Slave to Bani Medinai Kalbi.	"
66	Aslam.	Kasir-i-Azadi Araj.	"
67	Zuhair.	Saleem-i-Azadi.	"
68	Qasim.	Habib Azadi.	"
69	Omar.	Jundub-i-Hizrami.	"
70	Abi Tamama.	Omar Ibne Abdullah Saidawi.	"
71	Hanzala.	Asad-i-Shaibani.	"
72	Abdur Rahman.	Abdullah Ibne Kurazi-Johanni	"
73	Ammar.	Abree Salamai Hamadani.	"
74	Abis.	Abree Shabib Shakiri.	"
75	Shauzab	Slave to Shakir.	"
76	Shabib.	Haris Ibne Saree.	"
77	Malik.	Abdullah Ibne Saree.	"
78	Sawar.	Abree Himyar-i-Nihami Hamadani.	"
79	Omar.	Abdullah Jundai.	"
80	Jabir.	Orwai Ghifari.	"
81	Wahab Kalbi.	Abdullah Ibne Omair.	
82	Burair.	Khuzair-i-Hamadani.	
83	Wahab's mother	Wife to Abdullah Ibne Omair.	
84	Obedullah.	Yazid Ibne Subet-i-Qaisi.	
		Kaab Ibne Jibir Azadi	
		Rustum slave to Shimar	
		Not known	

Some events of historical importance following the Tragedy :—The first pilgrim visiting the holy shrine of Imam Husain was Jabir, son of Abdullah, the Prophet's companion, He earned the honour of the first pilgrimage on the fortieth day of Husain's death. Mohammad, son of Ibrahim, the grandson of Malik-i-Ashtar, got Husain's tomb enroofed in the first century A. H.; but a long time had not elapsed when that modest structure and the mark of the tomb were completely wiped out. Some of the faithful spotted the tomb by planting a plum tree near it.

Second Century A. H. Haroonul Rashid, the Abbaside Caliph issued an order to cut off that tree and to plough the land containing the remains of Imam Husain. At that time the peopling of Karbala had started and those who came to settle there secretly marked out the holy tomb.

Third Century A. H.

In 236 A. H. Mutawakkil, the Abbaside king appointed a Jew, named Deruj, to destroy Husain's tomb. The soil was upturned by means of ploughs and an attempt was made to sink the holy tomb by deflecting the course of the Euphrates, but due to the miracles wrought by the holy tomb, the said Jew could not commit this act of sacrilege. Great restrictions and dreadful punishments were imposed upon the pilgrims and repeated efforts were made to wipe out the holy

tomb. In 247 A. H. Muntasir Billah killed his father Mutawakkil and the mausoleum was replenished.

Fourth Century A. H. Moizud-daulah did not only allow the commemoration of the Great Tragedy of Karbala, but himself contributed a great deal towards the perpetuation of the practice of mourning and beating the breast in memory of Imam Husain's martyrdom. During Muharram *i. e.*, the days of mourning, he ordered to close down all markets. The mourning for the Imam continued to be more and more intense and wide-spread till the reign of the Ayyub dynasty. After some time during the rule of the same dynasty the old restrictions and punishments were revived in conformity to Marwan's creed. Moizud-daulah, Ruknund-daulah and Azdud-daulah had all the monuments reconstructed and the mausoleums of the martyrs of Karbala were richly embellished. A treasury was opened and dedicated to Imam Husain and during the whole century the settlement of people at Karbala remarkably increased. Of the Hashimites the descendants of Abbas, Imam Musa, son of Jafar and Jafar-i-Tayyar chose to be the care-takers of Karbala.

Fifth Century A. H. The Arabs invaded the holy land of Karbala; but Saifud-daulah despatched from Halla a battalion that slaughtered the insurgents.

Sixth Century A. H. In 548 A. H. Mustarshid, an Abbaside Caliph despoiled the treasury dedicated to

Husain and gave away the contents to his followers. But immediately after the spoliation he with his son was slain on his way back.

Eighth Century A. H. Sultan Mohammad sanctioned some allowances for the care-takers of the holy shrine; but in 795 A. H. Sultan Ahmad, the ruler of Iraq invaded his own land, for which act of savagery, Timur challenged him and after inflicting a crushing defeat upon him recovered all the wealth seized by him.

Tenth Century A. H. In 914 A. H. Emperor Ismail Safavi enlarged and improved the mausoleums of Imam Husain and Abbas and richly embellished them. In 957 A. H. The Canal of Karbala was constructed.

Eleventh Century A. H. Emperor Abbas Safavi set the brazen bricks on the shrine.

Thirteenth Century A. H. Abdul Wahab of Najd invaded the holy land of Karbala, smashed the holy *Zarik* and ordered the general massacre of the inhabitants. The King of Italy and the Khedive of Egypt despatched troops that vanquished the invaders. In 1263 A. H. Saiyed Husain sent one lac and fifty thousand rupees to His Holiness Mohammad Hasan of Najaf and with this sum a canal was constructed as well as the surrounding walls of the city of Najaf. The second instalment amounting to fifteen thousand rupees defrayed the expenses incurred over the construction of the monument of Muslim and Hani. A sum of thirteen thousand rupees

was received by His Holiness Saiyed Ibrahim for gilding the ceiling of the mausoleum over the remains of Abbas. Another sum of one lac and fifty thousand rupees was set apart for constructing a Canal to be dedicated to Imam Husain. In 1282 A. H. Nasir-ud-din, the Qachar King, further embellished the mausoleum of Imam Husain and in 1298 its gates were gilded, the shrine was repaired and glasses were set.

Fourteenth Century A. H. Clocks were set one on the gate of Imam Husain's shrine, and another on the gate of the shrine of Abbas. The latter was also enlarged and furnished with small domes.